

The Mirror

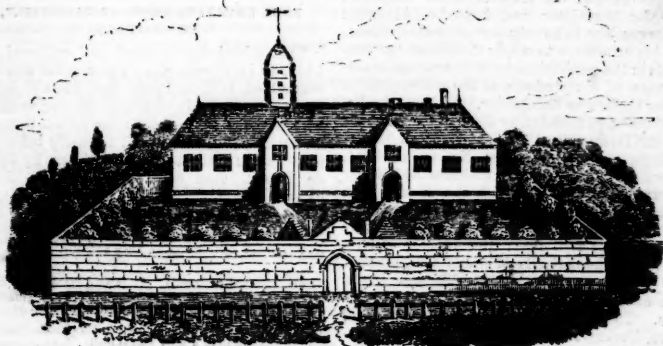
OF
LITERATURE, AMUSEMENT, AND INSTRUCTION.

No. 963.

SATURDAY, AUGUST 17, 1839.

PRICE 2d.

FREE GRAMMAR-SCHOOLS.



Tiberton, Devonshire.



Chelmsford, Essex.



Barnstaple, Devonshire.

FREE GRAMMAR SCHOOL, AT TIVERTON,
DEVONSHIRE.

THIS grammar-school was founded, and amply endowed, in 1604, pursuant to the will of Peter Blundell,* a wealthy clothier, and native of Tiverton, who gave 2,400*l.* for the purchase of ground and the erection of the building; and, for its maintenance, devised all his lands in Devonshire to twenty-seven trustees, directing his executors to apply 2,000*l.* of the proceeds in the establishment and perpetual maintenance of six students at the universities of either Oxford or Cambridge. Additional scholarships were founded by John Ham, in 1678; by R. Downe, in 1806; and one to Balliol College, Oxford, by John Newte, in 1715. There are likewise two exhibitions of 30*l.* per annum each, endowed with the dividends on certain stock bequeathed by Benjamin Gilbert, in 1783. The upper and under master have each a house rent free: the number of boys educated, the majority of whom are boarders, has varied considerably at different times. The whole income is upwards of 900*l.* per annum. The building is a venerable edifice of stone, having its north front cased with Purbeck marble: the façade exhibits two porches, and is of considerable extent, with a spacious quadrangular court opposite. The celebrated Bamfylde Moore Carew,† the noted king of the beggars, received his education in the above school.

FREE GRAMMAR-SCHOOL AT CHELMSFORD,
ESSEX.

Was founded and endowed in 1552, by Edward VI.; in addition to the classics, a course of English instruction has been introduced: this school, in common with those at Malden and Brentwood, has an exhibition of 6*l.* per annum to Caius College, Cambridge; the management is vested in four hereditary trustees. The common seal is of brass, having a rose engraved on it, and round the edge this inscription: COE. SIGILL. GUB. POSS. REV. E. BONOR. LIB. SHO. GRAM. REG. EDRI. VIth. IN CHELMSFORD IN COM. ESSEX. The school-house was rebuilt by R. Benyon, Esq., in 1782, on the site of a more ancient one erected by Sir John Tyrrell, Bart. Philemon Holland,‡ translator of Camden's *Britannia*, and

* This munificent benefactor of mankind also gave, in 1599, to the Company of Clothworkers, 150*l.* for the purchase of lands, out of which 80*l.* yearly to be given to the poor people in Bridewell. Also 40*l.* a-year to the poor people in Beilam; 80*l.* a-year to the poor prisoners in Ludgate; 190*l.* a-year to the poor in the Compter, Wood-street, London; and 40*l.* a-year to poor prisoners in Newgate.

† There is a view of his birth-place in the *Mirror*, vol. xxii., p. 145.

‡ Philemon Holland, M.D., the translator-general of his age, and the first that rendered Camden into English, was born at Chelmsford, 1551. After his education at Chelmsford Grammar School, he was sent to Trinity College, Cambridge. He became head master of the Royal Free School at Coventry; and here he commenced physician. Among his translations, are Livy, Pliny's Natural History, Plutarch's *Morals*, Suetonius, *Annals* of Marcellinus, Xenophon's *Cyropa-*

a native of Chelmsford; John Dee, the celebrated mathematician; Sir William Mildmay, Bart., founder of Emanuel College, Cambridge; and Dr. Hume, archdeacon of Rochester, received the rudiments of their education in this establishment.

FREE GRAMMAR-SCHOOL AT BARNSTAPLE,
DEVONSHIRE.

This school was founded and endowed, in 1649, by R. Ferris, Esq., and a small annuity was added, in 1760, by the Rev. John Wright; the management is vested in the corporation, who appoint the master: the school-house is an ancient building, which formerly belonged to a Cluniac monastery, founded here by Johel de Totnes, soon after the conquest. John Jewel, bishop of Salisbury; § Thomas Harding, the Jesuit professor at Louvain; || and the poet Gay, who was born in the neighbourhood, were educated at this school. ¶

pedia, and the Britannia. It is said he wrote a large folio with one pen, on which the following epigram was written:

With one sole pen I wrote this book,
Made of a grey goose quill:
A pen it was when I it took,
A pen I leave it still.

He expired on the 9th of February, 1636, in his 85th year; and was buried in St. Mary's Church, Coventry.

§ This learned episcopal divine was born at the village of Buden, near Ilfracombe, in Devonshire, in 1532. He acquired the rudiments of learning at the above school, and was sent to Merton College, Oxford, and in 1539 elected to Corpus Christi. In 1546, he openly professed the tenets of the reformers. About 1551, he obtained the rectory of Sunningwell, in Berkshire. When Queen Mary succeeded her brother, he was deprived of his office, and secretly escaped to Frankfurt, in 1554. He afterwards went to Strasburgh, and became vice-master of a college. On the death of Queen Mary, he returned to England; and in 1560, was raised to the bishoprick of Salisbury; and about the same time, in a sermon preached at Paul's Cross, he challenged the Romanists to produce a single testimony in favour of any tenet in which the Catholics differed from the Protestants. Hence originated the bishop's principal work, his famous "Apology for the Church of England," written in elegant Latin, and translated into English by the mother of Sir Francis Bacon. His death took place while on a journey, either at Monkton Farley, or, according to some accounts, at Lacock Abbey, in Wiltshire, September, 1571. His English works, comprising Sermons, &c., were printed in 1809, folio.

|| Harding was born in 1512, at Combe-Martin, Devonshire. After receiving his education at Barnstaple, he entered New College, Oxford, and became fellow of that Society in 1536. He afterwards was chosen Hebrew professor; and being then a staunch Protestant, was employed to superintend the education of Lady Jane Grey; but on the accession of Mary, he adjoined his former tenets, and embraced the religion of the court. When Elizabeth came to the throne, he was deprived of his stall at Winchester, and the trusteeship of the chapter at Salisbury. He retired to Lovaine, and entered into a bitter controversy with Bishop Jewel. He died in 1570, or, as some say, 1573, at Lovaine.

¶ This favourite English poet, whose works are in every collection, was born in 1688; and, when he had completed his studies at Barnstaple-school, was apprenticed to a silk mercer, in London. "The Beggar's Opera," "Fables," and his other works, are so well known, as to need no mention here. He died, December, 1732, at the age of forty-five.

MAHOMET II. AND IRENE.

AN EASTERN TALE.

(Concluded from page 83.)

In the divan, Mahomet, still grasping his scimitar for fear of a surprise, awaited the return of Achmet.

"Is the mosque cleared?" inquired he impatiently, as the general entered the chapel.

"My lord's orders have been strictly obeyed," replied he.

"And now, Ab-Adul, what did the paper contain which the guard brought to thee?"

"I fear to tell my lord the extent of the danger my lord stands in, without his full permission, and pardon to his servant for the advice his duty may suggest."

"Thou hast my permission and command for thy full advice upon our danger," rejoined Mahomet, scowling under his large dark eyebrows upon every member of the divan in succession—"speak freely, Ab-Adul, and my power shall screen thee from thy foes and mine."

"Let an officer bring Osmail the grand eunuch into the presence; let no one hold communication with him. Ab-Adul gave the emperor's signet to an officer in token of his authority to bring Osmail before the council.

"But what did the scroll contain?" eagerly inquired Mahomet, when the officer had received the signet.

"That parchment contained the address of the disaffected Janissaries to their commander, and the causes of their complaint.

"And what had the slaves to complain of?" The emperor's eye flashed upon Ab-Adul, then upon Achmet, and again upon the grand vizier.

Commander of the faithful—"and the vizier bowed to the earth.

"Speak, slave! let me know at once what the rebellious slaves complained of—read the scroll—omit nought," cried the infuriated emperor.

The grand vizier raised himself, and recovering, read with firmness—"To our great prince and commander, Ali-Beg, the representation of his humble slaves and fellow Janissaries—Our pay is kept back for the expenses of the Christian woman our lord the commander of the faithful has taken to himself, and the light of our lord's countenance is withdrawn; we see not his face at our military exercises, for he withdraws from all affairs to spend his whole time with that Grecian—Irene." * * * * The vizier paused—Mahomet trembled with rage—"Proceed," cried he, almost inarticulate with passion, "let me have every word—by the holy Koran I will act as the true successor of our prophet!"

Ab-Adul continued—"We want our pay, and we want a general who will lead us to battle, not a commander who forgets the duties of a soldier!"

"Is it indeed so," ejaculated the infuriated

emperor. At that moment, Osmail was brought in by the guard; the grand vizier advanced to him, and suddenly thrusting his hand into the folds of Osmail's vest, drew out a letter.

"Hast thou, slave, executed my justice upon the traitress Selima?" hastily inquired Mahomet.

"My lord, she and her women escaped before I—" "Escaped! thou hast aided her, slave!—thy life for hers."—An officer upon a signal advanced—"Save my life, and I will confess," cried the false, cowardly Osmail—"Thy life is not worth an asses' ransom; but let us hear all," rejoined Mahomet, whilst he made a sign to the officer to stay his sword.

"It will not please my lord to hear, but Ali-Beg, whom my lord has justly punished, was to have been proclaimed emperor whilst my lord was enjoying his repast, after his marriage with Irene, and Selima was to have married him on the morrow, and—

"Treason doubled and trebled," ejaculated Mahomet.

"And the Janissaries were to have dispatched my lord and Irene at the feast to the princes."—

"Yes," cried the grand vizier, "the letter I have plucked from this recreant's bosom is from the traitor Ali-Beg; it confirms the statement of this slave, who has been the medium of their intercourse to the dishonour of my lord; but let him be saved alive for the present, we shall need further disclosure." "Be it so;—guard him safely," rejoined the emperor,—"May we depend upon the other soldiers?" continued he, turning to Achmet.

"We may, my lord, the Janissaries are surrounded with tried troops," replied the general-in-chief.

"Now we would be advised as to our course amidst these treasons; and first, Elmenai, tell us, we command thee, is it contrary to our law and our great prophet's teaching for us to marry the Christian princess, now that she hath embraced our faith?"

"The commander of the faithful may follow his will, without offence to our law, now that the princess hath openly embraced our true religion."

"Then ought the rebellious dogs to be satisfied?" inquired Mahomet, turning to the whole council successively.

"Truly they should be, our lord's will be ours," answered the entire divan.

"Proceed then to the mosque," said the emperor, whilst his close contracted lip, and knitted brow, showed a settled determination to effect the mighty purpose which he agitated.

During all this long interval the lovely Irene, and her companion Menel, were in the deepest agitation and suspense. Irene was artless and young, separated from her parent, who loved her to distraction, she was committed to the care of the governor of Constantinople—an old friend of her father's—in order to ensure her safety amidst the destruc-

tion that came as a torrent upon the remaining Grecian provinces in the East. In the governor's palace, the blooming, tender flower of Anatolia's pride was first seen by Theodoric, a youth, whose endowments and valour endeared him to all his kindred. The young, unsophisticated Irene, soon returned the ardent affection which the brave Theodoric expressed for her. Their parents were equally gratified with the prospect of their union. Three years rolled on in all the delights of innocent love, whilst the personal attractions of Irene, unfolded themselves to a degree that made her the unconscious object of admiration to every beholder. The nuptial day was fixed; but instead of a bride, the courageous Theodoric clasped death in covering the safe retreat of his affianced Irene from the storm which broke with unmitigated fury upon the devoted metropolis of the Grecian monarchy.

Long did the widowed bride mourn her lord and her parent, whose fate was announced to her by the conquering Mahomet. The assiduous attentions of her new master, and the splendour with which she was surrounded, at length drew her tender mind from the contemplation of events that could not be recalled, and at last, her susceptible heart, influenced by gratitude for the constant kindness she received from the emperor, owned itself not indifferent to his professions of attachment. Irene was too young to understand the value of the religion of her forefathers; and when she at last resigned her affections to her new lord, she almost, in the very innocence of her soul, surrendered her scruples in religion to his guidance. Her faithful Menel, who was several years older, warned her, and then submitted in silence to that which she could not alter.

Such was the course of events which had led the beautiful Irene to the mosque of St. Sophia, to sacrifice all she possessed of innocence and virtue for a throne and an artful infidel.

On the ottoman at the foot of the ivory throne of Mahomet, did the alarmed maid await the return of her future husband. He came, attended by all his officers of state—the sight of such loveliness in distress, unclosed the compressed lips of the monarch, and his contracted brow relapsed as he approached his bride. He raised her with kindness; the ferocious conqueror was again transformed to the ardent lover.

"Irene," said he, gently embracing her, "matters of deep concern to our welfare have delayed, and somewhat sullied the happiness of this day—but to you, rebellious men," continued he, turning to the body of Janissaries whilst he surveyed them with anger and disdain, "to you who would dictate to your monarch, who should be the object of his choice or rejection, your treason will return in punishment and shame; you shall yet see that the successor of your prophet is worthy of his great descent, and can control you to his will.

Now, Irene, we will truly perform the oath we took upon the holy Koran, to make thee our empress, and the sharer of our diadem. Thou hast embraced our true religion, and we will keep our royal faith unbroken, spite of treasons and rebuke."

But as Mahomet said this, his voice faltered—his whole frame shook, and his eyes seemed to burn in their large orbits. In a moment, he again became calm, and led the affrighted Irene to the front of the raised platform.

"Pardon my ecstasies—beautiful Irene—we will proceed to the consummation of my oath to thee."

A strange expression in the voice and manner of Mahomet excited the wonder of the trembling princess as he conducted her to the front of the platform.

There the grand mufti, Elmanai, performed the ceremony of marriage between them. Menel supported Irene as she arose from the ottoman on which she knelt, scarcely sensible of the act she had performed, so great was the terror occasioned by the various scenes she had witnessed in one short hour since the imperial pomp had entered the mosque.

"Now thou art mine by our law, in defiance of the rebel slaves who would dare attempt to control their sovereign's will—I will myself place thy imperial diadem upon thy head, and the rebels shall pay homage to thy beauty."

Mahomet, as he said this, pressed the almost unconscious bride to his bosom; but there seemed a desperate struggle within—his countenance alternately became flushed and lividly pale—he smiled upon the lovely creature he was in the act of supporting towards the ivory throne, but his smiles were unnatural, and distorted by the sudden quivering of his lip—his eye every moment turned towards the rebel Janissaries, and flashed upon them the fury which burnt up his veins.

At the steps ascending to the throne, Mahomet paused, and turned himself and Irene round towards the body of Janissaries in front of the platform. The great officers of state were arranged upon each side in advance of the throne; Mahomet's face was livid, his lips closely compressed; erect and firm, he cast a scowling look upon the appalled Janissaries. On his right hand, stood the gorgeous beauty of the east, arrayed in all the royal magnificence that eastern luxury and taste could command; her fine commanding stature and symmetrical form set off her splendid robes to the utmost advantage; a long veil, which descended to her knee, scarcely lessened the effulgence of the costly diamonds with which she was literally covered. A dead silence reigned; Mahomet's countenance relaxed; a smile of apparent satisfaction beamed in it, as he contemplated the wonderful work of nature which stood in all its grandeur by his side.

"Kneel here, thou flower of Asia, and thy lord will finish his duty—bring the diadem for the empress."

An officer advanced with a small crown, refulgent with the rarest jewels, and surmounted with a beautiful aigrette of immense value. The fair Irene knelt upon the cushion prepared for her. The emperor placed the imperial diadem upon her head, and then gently removed the veil which had up to this moment secured her features from public observation. A burst of wonder and admiration from the assembled court and spectators rendered homage to personal charms of so superior an order, that no description could do justice to them. Irene's long flaxen tresses covered with lavish profusion a neck and shoulders of the most exquisite mould; her large blue eyes were rivetted upon the ground as she knelt—the object of universal interest. Mahomet gazed intently upon her—he sighed deeply—his countenance again changed to the most livid paleness.

"Look upon that perfection of nature," said he, to his court and the officers who had left their places, absorbed in the contemplation of the beautiful Irene—"Look upon that lovely creature, and say if mortal man could err in adoring her?" "No! no! no! she is divine," responded a hundred voices.

"Then shall ye find that your emperor is more than man."—Mahomet's eyes rolled in an ecstasy.

A universal burst of horror resounded through the vast dome and the lengthened nave of St. Sophia—shrieks of terror high above all the other sounds of confusion issued from the ladies of the harem, enclosed by the golden lattice.

On the platform stood Mahomet, in terrific attitude, his eyes rolling, and flashing fire on all around. In his right hand he held high in the air—his scimitar, reeking with blood; in his left, extended at arm's length, he held forward to the amazed spectators, the severed head of the hapless lovely Irene, its long flaxen locks stained with the streaming gore. The trunk had fallen towards the splendid ivory throne, upon which it disgorged a volume of the heart's blood of the ill-starred bridal-empress. Upon that lifeless trunk lay extended, in an agony of grief, Menel, the faithful companion and slave of the murdered Irene.

Mahomet stood immovable for two minutes—he then motioned with his scimitar for silence; it was the silence of terror strained to excess—all were in breathless eagerness to catch the first words of their lord.

"Now traitors! and ye who have stood true to your sovereign, learn that the descendant of your prophet knows how to govern you—he has controlled himself, this dreadful sacrifice he has made for you, learn that ye can make none equal to this for your sovereign; depart to your homes, Mahomet can now lead you to wars."

Mahomet dropped the ghastly head of the late lovely Irene upon her trunk, sheathed his stained scimitar, and withdrew with his court in silent procession. Menel, and the trunk,

and the head, were left to the charge of Elmenai, the grand mufti, and his officers. Menel's heart-strings had burst upon the bleeding body of her beloved Irene.

One tomb in St. Sophia's dome, under the centre of the lofty cupola, contains the mouldering ashes of Menel, and the trunk and the head.

Mahomet never again smiled, nor again loved, after this direful tragedy.

FOREIGNERS' CHARACTER OF THE ENGLISH.

It is truly observed, that persons cannot see themselves so well as they are seen by others. No nation has a higher opinion of itself (and I will not say without reason) than the English. Foreigners, however, *maugre* all our self-gratulations and praises, take the liberty to speak of us as we do of them—as they find us; and though it may not in all cases be gratifying (even where they speak truth) to hear what they say of us, it is amusing. On this principle, you will not perhaps think it obtrusive to insert a few specimens of their opinions. I shall chiefly quote those of foreign writers, who visited England many years since:—

Stephen Perlin, a French ecclesiastic, who was over here in the reign of King Edward VI., and who wrote with all the prejudices (and then ignorance as to England) of his countrymen, is extremely scurrilous—"One may observe of the English," says he, "that they are neither valiant in war, nor faithful in peace, which is apparent by experience; for although they are placed in a good soil, and a good country, they are wicked, and so extremely fickle, that at one moment they will adore a prince, and the next moment they would kill or crucify him." He continues (and this seems the great ground of his dislike)—"They have a mortal enmity to the French, whom they conceive to be their ancient enemies, and in common call us French dogs, as well as *whoreson*—that is, disgraceful sons, but they hate all sorts of strangers. It displeases me that these villains, in their own country, spit in our faces, although, when they are in France, we treat them like little divinities. But herein the French demonstrate themselves to be of a noble and generous spirit."

He afterwards tempers his abuse with some compliments, particularly to (what all foreigners have admired) our females:—"The men are large, handsome, and ruddy, with flaxen hair, being in a northern latitude; the women, of any estimation, are the greatest beauties in the world, and as fair as alabaster, without offence to those of Italy, Flanders, and Germany, be it spoken; they are also cheerful and courteous, and of a good address." Of the country, he says, "In this kingdom are so many beautiful *ships*, so handsome are hardly to be seen elsewhere in the whole world. Here are also many fine islands, and plenty of

pasture, with such quantities of game, that in these islands, (which are all surrounded with woods and thick hedges,) it is not uncouth to see at one time more than one hundred rabbits running about in one meadow." He speaks, perhaps, in just terms, of what was a great fault in our national character then, and is too much so now—our fondness for drink. "The English are great drunkards. In drinking or eating they will say to you a hundred times, '*I drink to you,*' and you should answer them in their language, '*I pledge you.*' When they are drunk, they will swear blood and death that you shall drink all that is in your cup. But it is to be noted, as I have before said, that in this excellent kingdom there is no kind of order, for the people are reprobates, and thorough enemies to good manners and letters, and know not whether they belong to God or to the devil."

Hentzner, the German traveller, is far more candid, and rather laughs at than censures us. He says, "The English are serious, like the Germans, and lovers of show: they excel in dancing and music, for they are active and lively, though of a thicker make than the French. They cut their hair close on the middle of the head, letting it grow on either side; they are good sailors and better pirates, cunning, treacherous, and thievish; about 300 are said to be hanged annually at London; they give the wall as the place of honour; hawking is the general sport of the gentry; they are more polite in eating than the French, devouring less bread, but more meat, which they roast in perfection; they put a deal of sugar in their drink; their beds are covered with tapestry, even those of the farmers; they are often molested with soury, said to have first crept into England with the Norman Conquest. In the field they are powerful, successful against their enemies, impatient of any thing like slavery; vastly fond of great noises that fill the ear, such as the firing of cannon, drums, and the ringing of bells; so that it is common for a number of them, that have got a glass in their heads, to go up into some belfry and ring the bells for hours together for the sake of exercise. If they see a foreigner very well made or particularly handsome, they will say it is a pity he is not an ENGLISHMAN."

Le Serre, who attended Mary de Medicis to England, when she visited her daughter Henrietta Maria, the Queen of Charles I., and who partook of all the hospitalities of the English Court, (whatever he might think) speaks of us in the most enthusiastic terms. Our ladies he describes as positive divinities, and the country and inhabitants generally, as worthy the highest admiration. To be sure, he was writing the description of a most splendid spectacle, of which he was the witness, where the people were all dressed in their holiday clothes, and as the same kind of ceremony attended the Queen's mother, all the way from her landing at Dover, he may be said to have only seen the best side of us.

Jorevin de Rochford, another French traveller, in the time of Charles II., says,—“This nation is tolerably polite, in which they, in a great measure, resemble the French, whose modes and fashions they study and imitate. They are in general large, fair, pretty well made, and have good faces. They are good warriors on the land, but more particularly so on the sea: they are dexterous and courageous, proper to engage in a field of battle, where they are not afraid of blows. And the honour of understanding the art of ship-building beyond all the other nations of Europe, must be allowed to the English. Strangers in general are not liked in London, even the Irish and Scots, who are the subjects of the same king. They have a great respect for their women, whom they court with all imaginable civility. They always sit at the head of the table, and dispose of what is placed on it by helping every one, entertaining the company with some pleasant conceit or agreeable story. In fine, they are respected as mistresses, whom every one is desirous of obeying, so that to speak with truth, England is the paradise of women, as Spain and Italy is their purgatory.”

The above travellers, it will be recollected, are describing our forefathers, and drawing a picture which, in some respects, is as new to us as it was to them. The next is a traveller of comparatively modern days—a man of information, and apparently good nature. He speaks, as indeed almost all foreigners do, of the extreme rudeness of the lower orders of English, but bestows every praise on the higher ranks, as well as on the country generally. The person we allude to, is *M. Grossly*, who wrote his *Tour* in the year 1772.—Our custom of shaking hands he describes very ludicrously:—“To take a man by the arm,” says he, “and shake it until his shoulder is almost dislocated, is one of the grand testimonies of friendship which the English give each other, when they happen to meet. This they do very coolly; there is no expression of friendship in their countenances, yet the whole soul enters into the arm which gives the shake; and this supplies the place of the embraces and salutes of the French.” He endeavours to correct the notions of foreigners, as to the English jostling them about in the crowded streets of the metropolis, from motives of enmity: “The English,” he tells them, “walk very fast, their thoughts being entirely engrossed by business, and are very punctual to their appointments, so that those who happen to be in their way are sure to be sufferers by it: constantly darting forward, they jostle them with a force proportioned to their bulk, and the velocity of their motion. I have seen foreigners,” he adds, “not used to this exercise, let themselves be tossed and whirled about for a long time, in the midst of a crowd of passengers, who had nothing else in view but to get forward. Having soon, however, adopted the English custom, I made the best

of my way through crowded streets, exerting my utmost efforts to shun persons who were equally careful to avoid me." Of the polite way in which his inquiries after places were answered by the better sort of passengers, he speaks in very gratifying terms:—"Whatever haste," says he, "a gentleman may be in the street, as soon as you speak to him he stops to answer, and often steps out of his way to direct you, in a manner that sufficiently indemnifies you for the insolence of the mob." His greatest difficulty in these cases, he complains, was to make himself understood, and sometimes he was obliged to quit a good-natured guide, who had accompanied him part of his journey to show him, with only nods and grimaces. On these occasions, he informs us, he was accustomed to say to him, with a laugh and squeeze of the hand, "*Tower of Babylon!* He would laugh one side likewise," says he, "and so we used to part."

ARABIAN HORSES.

Of these brilliant creatures there are five great races. All of them are originally from Nedjed, and from time immemorial the Arabians have applied themselves with religious care to conserve these in their primitive purity. We might here recount the florid praises which Buffon has bestowed on these fine animals, but it has been so often done before, that it is scarce worth doing again. Moreover, we are in search of something more piquant.

Here then is a curious account of the formation of the first of the Arabian horse-race, according to the text of Al Koran. "When God wished," says Mahomet, "to create it, he called to the south wind of Heaven, and said to it, I desire to draw out of your bosom a new being, absolve thyself of thy fluidity!" and the command was immediately obeyed. He then took a certain weight of this element, rendered now entirely manageable, breathed upon it, and forthwith sprang up in a shape of light and splendour, the first horse. And he said to it, "You shall be for man, and he shall be thy lord; and thou shalt be to him a source of happiness and riches. Man shall dignify himself by mounting thee."

Such is Mahomet's account of the creation of the horse. The praises lavished upon this animal by the oriental writers are, as usual, sparkling, verbose, and turgid in the extreme; these are to be found in a multitude of books, and yet scarce one of them is note-worthy on account of their universal extravagance. Lebed, more sensible perhaps than the rest, speaking of its swiftness, says, "it runs with the rapidity of a dove, which devoured by thirst, precipitates its flight towards a brook, there to quench it."

Amr-el Quais, among others, says: "the shining polish of its back is like to that of marble, upon which they have sprinkled perfumes for a young spouse on the day of her nuptials."

These descriptions are, however, quite commonplace and meagre compared to what Ghefourri, the Persian poet, has written on the same subject, which is as pompous as all the superfluous riches of an Asiatic style can render it. With us, they would excite nothing better than a laugh.

We submit to the reader a very curious instrument, as legalists say, being neither more nor less than the certificate of nobility which ordinarily accompanies the Arab horses. "We, the undersigned, declare, swearing by our lot and our girdles, that the horse —, named —, of the age of — years, marked with —, having, &c. &c., (giving a full description of the horse) descends from ancestors noble and illustrious, and by three direct filiations. That this horse is born of a horse of the race of —, and a mare of the race of —, and reunites the qualities of those precious animals of which the prophet has said, "their breast is a treasure, and their back a siege of honour." Calling in witness his predecessors, we repeat that the horse in question is pure as milk, affirming, moreover, that he is renowned for his swiftness, and his ability to support the fatigues of thirst, &c.

"In witness of which we have drawn up the present certificate, after having seen and approved it ourselves.

"According to the signatures of the declarants."

Though the race of Nedjed is, as we before said, the most noble, yet the others have attributes also which have not been unutilized by the poets. None are esteemed prettier than those of Hedjaz, none more enduring than those of Yemen. Those of Syria are richest in colour, those of Mesopotamia the most peaceable, those of Egypt the liveliest, those of Persia and Kurdistan most warlike.

It appears, also, according to a proverb current in the East, that the horseman is as characterizable as the horse, for they say, that the Arab is without grace, he mounts mechanically; the Persian inelegant and impetuous; the Kourd clumsy, but intrepid; and the Turkoman fierce and resolute.

It is a strange thing then to say, that the horsemen of those countries which are accounted the most equestrian in the world, cannot mount an animal on whose back they are half their lives, with anything equal to comeliness, much less gracefulness.

W. ARCHER.

PIRATICAL HYPOCRISY.

Among the awful perversions of morality, is the custom of Christian pirates before they set sail upon a plundering expedition, with the pious design of robbing and murdering all who fall in their way, to take the sacrament, to confess their sins to a priest, and to perform the penances that he may prescribe, that Providence may bless and prosper them in their designs.

Manners and Customs.

JOUSTS AND TOURNAMENTS.

"The challenger with fierce defy,
His trumpet sounds, the challeng'd makes reply;
With clangor rings the field, resounds the vaulted sky.
Their vizors clos'd, their lances in the rest,
Or at the helmet pointed, or the crest;
They vanish from the barrier, speed the race,
And spurring, see decrease the middle space."

THE tournaments so long famous in Europe, and so often anathematized by the Church, were far nobler games than those of the Greeks, and much less barbarous than those of the Romans; the former consisting principally in wrestling matches, and foot and chariot races, and the latter, in the combats of the gladiators.

The tournaments materially differed from all these games; they originated in Italy, about the time of Theodoric, in the fifth century, who abolished the gladiators, not by violence, but by reproaching the Romans with the inhumanity of these spectacles, himself being of barbarian descent.

These military exercises shortly afterwards became very prevalent in Italy, especially among the Lombards, and are preserved to this day at Pisa and Venice.

We are informed by Nithard, an author of some eminence, that the reconciliation of the sons of Louis le Débonnaire in 870, was celebrated by one of these solemn games, which were afterwards called tournaments.

The word Jousts is derived from *joute*, (tilting) or *jouter*, (to run a tilt); and Tournaments, probably from *turnamento*, Ital., or *tourney*, Fr.

One of these military festivals was given in the year 920, at the inauguration of the Emperor, Henri l'Oiseleur, and the knights were mounted on horseback: they afterwards became universal in France, Spain, and England.

From the tournaments sprung the coat of arms, and crests, which have now become so universal, as each knight who presented himself at the lists, was of necessity compelled to have his device painted on some conspicuous part of his habiliments, in order that he might be recognised: from hence the famous mottos in romances.

The tournaments were repeatedly forbidden by the Popes and clergy, but their censures were as often despised; Pope Nicholas the third excommunicated all the knights who had combated, or even assisted at a tournament, given in France in the reign of Philippe le Hardi in 1279. It was this sanguinary man who also advised the King of Arragon to massacre 20,000 French in Sicily. The tournaments were, however, tolerated by some of the Popes; King John, when prepared for the conquest of Palatine, held one at Avignon, in honour of Pope Urban: it was very late when these military games were introduced into the Grecian Empire, for the Greeks held all the Eastern customs in sovereign contempt, espe-

cially "the Coat of Arms," which they considered the very essence of folly; but at length the Emperor Andronicus II., having espoused, in the year 1326, the daughter of a Soyoyard Count, the subjects of her father migrating from Savoy, held a tournament at Constantinople, which we may date as the epoch of their reception into that empire, though the exercise of these games did not enable them to withstand the Turks, who, shortly afterwards, invaded their territories on all sides.

The tournaments existed on the continent till about the time of Henry II. of France, when this prince being unfortunately killed at one that he gave June 20, 1559, they were suspended, though not then entirely abolished; for there was one given by Charles IX. and his brother Henry (who succeeded him) immediately after the horrible massacre of St. Bartholomew, August, 1572.

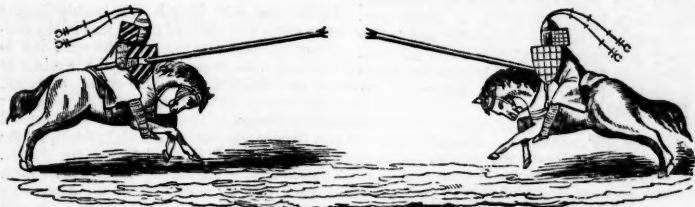
We now come to speak of tournaments in England. The origin of these great military spectacles is lost in the darkness of the middle ages; but we have shewn, that tournaments were practised in Europe previous to the Norman conquest of England, and it was to be expected that the Normans would have established them in England; but William and his successors rigidly forbade them, on account of the expense and danger with which they were attended. During the troubled reign of Stephen, these precautionary laws were disregarded, and tournaments frequently held by the nobility. Henry II. revived these prohibitions. Tournaments were again allowed by Richard I. in 1194, in consequence of his having seen the foils and insults his own unskilful knights had suffered at the hands of those of France: but, nevertheless, he would only allow them to be held at five places in England; and, in order that he might replenish his exchequer, he compelled those who attended, to purchase licenses, the prices of which to vary according to the rank of the parties.

From this period, the tournament occupied an important place in the national institutions in England.

Tournaments were generally held in honour of some important event, as a coronation, a marriage, or a great victory. Previous to the commencement, heralds were sent to announce the joyous spectacle, with an invitation to all true and good knights to repair to the solemnity; the inmates of the palace, the castle, and the hut, all hastened to the appointed spot, either as spectators or combatants. The space marked out for the combat, was a level piece of ground, cleared of every impediment that might annoy the feet of the horses, and strongly paled in: this inclosed ground was entered by two gates, one at the east, and another at the west; and round the palings, scaffolds were erected for the ladies. In order that no unworthy competitors should intrude themselves, the shields of the intended combatants were hung up in a neighbouring church for some

days previous to the conflict. If any of the candidates were charged with an offence against the rules of chivalry, the accusation was sometimes made by a lady touching the helmet with her wand. Indeed, so tenacious were they of guarding the tournaments from profanation, that if a knight behaved discourteously to any lady, he was immediately driven from the inclosure.

Two modes of fighting were practised. The one, called *jousting*, an encounter performed with the lance; the chief excellence of a combatant in this kind of exercise consisted in bearing the point of his spear against the breast or helmet of his adversary, so as to throw him backward out of the saddle to the ground; or, in failing of this, to shiver his own weapon in the encounter, in order to avoid a similar



downfall for himself. The laws allowed every knight to bring with him a page, who stood aloof from the contest, and supplied his master with a sword or truncheon. The combatants, in two parties, having entered the barriers, the one by the eastern, and the other by the western gate, arrange themselves for battle; and at the cry of the heralds—"To achievements! to achievements!" they closed their vizors, couched their spears, and impatiently waited the signal of onset. This was given by the president dropping his wand or truncheon, and the trumpets at the instant sounding the charge; and then commenced the furious hurrying of men and horses, the shivering of spears, and the clashing of helmets and shields. Ghastly wounds, lameness, and death, generally summed up the disasters of the day. At the close of each day, (tournaments sometimes last for several days,) the names of those who had most distinguished themselves were proclaimed by the heralds, and the rewards distributed by the ladies; after which the joys of the banquet succeeded; the successful combatants, after being unarmed by those fair hands that had distributed the prizes, were advanced to an honoured place at the board; where their valour was commended

by princes and redoubted warriors, and sung by attendant minstrels. Such was the nature of that august festival, which may be regarded as the great master-piece of chivalry.

None, under the rank of an esquire, could engage in these heroic exercises, as noble birth was rendered an indispensable qualification; therefore the yeomen and burgesses contented themselves with amusements, though inferior in solemnity to the tournament, certainly was more prolific in merriment and freedom, such as the quintain, archery, quoits, foot-ball, wrestling, running, leaping, and such like athletic sports. Cock-fighting was confined to children, and boar and bull-baiting to the citizens, together with the water-quintain; they nailed a shield to the mast that was set up in the middle of the Thames, against which a boat was impelled swiftly by vigorous rowers, and a man standing upright in the stern of the boat, couched his lance against the shield, and struck it in passing. If the spear shivered while the champion maintained his place, the prize was won; but if the stave did not yield to the encounter, the boat glided from beneath his feet, and he fell back into the water.

There was also a very favourite sport on the Thames, called *Water Tournaments*: the



combatants here armed with staves and shields, tilted against each other in boats, in like manner as the tournaments on land. It was by these sports that the people were trained to the exercises of manhood, and to dexterity in war. The boys, too, at this happy period, had also their quintains; in winter, they tied the shank-bones to their feet, (the substitutes, it would appear, in those days, for skais,) upon which they skated along the ice, and tilted against each other with staves in full career. It was such athletic exercises as these, combined with the plainness of the diet, and 'early to bed, and early to rise,' that made our forefathers such herculean and iron-nerved men: the number of their meals, too, were few; for it is recorded thus:

Lever a cinque, diner a neuf.
Souper a cinque, coucher a neuf,
Fait vivre d'ans nonante et neuf.
To rise at five, to dine at nine,
To sup at five, to bed at nine,
Makes a man live to ninety-nine.

Edward III. saw in chivalry the instrument most suited to the temper and circumstances of the age, and that, therefore, by which his vast designs could be accomplished. Every showy tournament he proclaimed increased the number and spirit of his supporters, and added to his real strength. His great opponent, Philip of Valois, adopted the same course, and a rivalry in these splendid pageantries was the consequence. In 1344, Edward gave a grand tournament at Windsor; and to avoid a distinction of rank, he erected a circular hall, 200 feet in diameter, where he feasted all the knights at one table, which was called the Round Table, in memory of Arthur: the French king, Philip, then established one similar in Paris. Edward instituted the since illustrious Order of the Garter, April 23, 1349; and Philip increased the number and splendour of his jousts and tournaments.

In 1374, he held a grand tournament in Smithfield, to gratify the pride of Alice Piers, whom Edward III., in his dotage, had chosen for his mistress, and on that occasion had dignified with the appellation of *Lady of the Sun*. She appeared by the king's side, in a triumphal chariot, cloathed in gorgeous apparel, and accompanied by a great number of ladies of high rank, each of whom led a knight on horseback by the bridle. The procession set out from the Tower, and was attended by the principal nobility, richly accoutred; and many gallant feats of arms were performed by the knights who entered the lists, which were kept open during seven successive days.

(To be continued.)

LIBERTY OF CONSCIENCE.

EXPERIENCE teaches that the sword, the fagot, exile and proscription, are better calculated to irritate than to heal a disease, which, having its source in the mind, cannot be relieved by remedies that act only on the body. The most efficacious means are sound doctrines and re-

peated instructions, which make a ready impression, when inculcated with mildness. Everything bows to the sovereign authority of the laws—but religion alone is not to be commanded.

MARRIAGE CEREMONIAL OF QUEEN MARY THE FIRST,

IN THE CATHEDRAL CHURCH OF WINCHESTER,
WEDNESDAY, JULY 25, 1554.*

FIRST, the said church was richly hanged with arras and cloth of gold; and in the middle of the said church, from the west door to the rood, was erected a scaffold of timber, at the end whereof was also raised a mount, [platform or throne,] covered with red saye; and underneath the rood-loft were erected two traverses,—one on the right hand, for the Queen, the other on the left, for the Prince. The choir was also richly hanged with cloth of gold; and on each side of the altar were two other rich traverses, for the Queen's Majesty and the Prince.

The Queen, very richly apparelled, made her entry into the city of Winchester, on Saturday, July 21st, and was lodged at the Bishop's Palace. Prince Philip made his entry into the said city on Monday after, being July 23d; at whose entry, being lodged at the dean's house, the mayor delivered to him the keys of the city, which he received, and delivered them back again.

On Wednesday, July 25th, being St. James's Day, the Prince, richly apparelled in cloth of gold embroidered, accompanied by a great number of the nobles of Spain, in such sort as the like before hath not been seen, proceeded to the church, no sword borne before him; and having entered at the west door, passed to his traverse, all the way on foot.

Then came the Queen's Majesty, the sword being borne before her by the Earl of Derby, attended by a great number of the nobility of the realm; and many ladies and gentlewomen very richly apparelled. Her Majesty's train was borne by the Marquis of Winchester, assisted by Sir John Gage, her lord chamberlain. The kings and heralds of arms, in their tabards or coats, went before her, on foot, on her proceeding from her lodging to the church, where entering at the west door, she passed on till she came to her traverse. Then the Bishop of Winchester, lord chancellor of England, having performed divine service, assisted by the bishops of London, Durham, Chichester, Lincoln, and Ely, all with their crosiers borne before him, came from the choir to the mount.

Then the Regent Figuerda presented to the Prince a solemn oration, with a patent sent from the emperor, Charles V., to the Prince, of the surrender of the kingdom of Naples, freely given to him and his heirs, as declared

* Ralph Brooke, York Herald's Book of Precedents, formerly among the Manuscript Collections of Sir Edward Deiring.

by the said patent, fair sealed, and enclosed in a cover of silver, gilded.

This done, the lord chamberlain made a goodly oration to the people, to the following effect:—Whereas the Emperor, by his ambassadors in England, had concluded and contracted a marriage between the Queen's Majesty and his chief Jewel, his son and heir, Philip Prince of Spain, then present, the articles whereof were not unknown to the whole realm, and confirmed by act of Parliament, so that there needed no further rehearsal of that matter; and so likewise declared, the Queen's Highness had sent the Earl of Bedford and the Lord Fitzwalter, ambassadors to the realm of Spain, for the performance of the said contract, which they had brought thence with the consent of the whole realm of Spain, for the full conclusion of the same, as appeared by the instrument on parchment, containing by estimation twelve leaves, sealed with a great seal. Then the lord chamberlain delivered openly for the solemnization of this high marriage—how that the Emperor had given his son the kingdom of Naples, so that whereas it was thought the Queen's Majesty should marry but with a Prince, it was thereby manifested she would marry with a King, and so proceeded to the espousal, and in a loud voice asked—if there were any person, who knew any lawful impediment between the two parties, that they should not go together according to the contract concluded between both realms, they should then come forth and be heard, or else to proceed to the celebration of the marriage, which was then pronounced in English and Latin; and when it came to the gift of the Queen, it was asked who should give her? The Marquis of Winchester, the Earls of Derby, Bedford, and Pembroke, then gave her Highness in the name of the whole realm.

All the people then gave a great shout, praying God to send them joy; and the ring being laid on the book to be hallowed, the Prince laid also on the said book three handsfull of fine gold, which the Lady Margaret seeing, opened the Queen's purse, into which the Queen with a smile placed it; and when they had inclosed their hands, the sword of state was immediately advanced before the King, by the Earl of Pembroke.

This done, the trumpets sounded, and they both returned hand in hand, the sword being borne before them, to their traverses in the choir—the Queen going always on the right hand, and there remained until mass was done, at which time wine and sops were hallowed and presented unto them; when garter king of arms, with the other kings and heralds, published and proclaimed their styles in Latin, French, and English. They then returned, both under one canopy, borne by seven knights, the Queen on the right hand, and their sword borne before them, to the bishop's palace; and so they proceeded to the hall, where they both dined under one cloth of estate.

By-Bone Places of Amusement.

THE THREE HATS, ISLINGTON,

Was situated near the Turnpike Gate, and for many years known as a place of public resort. It is particularly alluded to by Mawworm in Bickerstaff's Comedy of the Hypocrite; wherein he says, "Till I went after him, (Dr. Contwell,) I was always roving after fantastical delights. I used to go to the Three Hats, at Islington. It is a public-house. Mayhap your ladyship may know it."

The celebrated Thomas Johnson, one of the first equestrian performers in England, exhibited in a field behind the Three Hats, in 1758. He was succeeded here by the no less eminent Mr. Sampson, in 1767, who had for an opponent, one Price, who displayed his equestrian talents at an adjacent place of public amusement, called Dobney's Gardens. The exhibition of these two heroes so near to one spot, caused no small degree of jealousy between them, and gave rise to a piece of generalship on the part of Price, who, by ensnaring Sampson into gay company, was soon rendered incapable of riding on horseback; and, accordingly, was obliged to dispose of his stock to one Coningham, who performed at the Three Hats, in the year 1771.*

* The following is a copy of an extremely rare handbill, in the possession of the Editor; it is curious as showing how very inferior the early equestrian masters were in the number and daring of their exploits, to those of the present day.

"CONINGHAM'S HORSEMANSHIP.

MR. CONINGHAM presents himself to the PUBLIC and as he has bought Mr. Sampson's Horses, he will perform during this week, every evening, at the Three Hats, ISLINGTON.

FIRST, He Rides on Gallop standing upright on a single Horse three times round the room without holding.

II. He Rides a single Horse on full speed, Dis-mounts, fires a Pistol, and performs that boasted feat of HUGHES leaping over him backwards and forwards for forty times without ceasing. Also flies over three horses on full speed, leaps over one and two horses on full speed as they leap the bar, plays a march on the flute, without holding, upon two horses standing upright.

The public are desired to take notice, that I do not throw myself over the horses with my feet touching the horses' hind-legs, but my feet over the saddles, and will perform every other feat that is performed by any horseman.

Mr. and Mrs. SAMPSON,† Mr. BROWN, &c., will perform to make these nights the completest in this kingdom.

THE TAILOR and SAILOR

upon the Drollest Horses in the Kingdom;
The Doors to be opened exactly at Five, and to mount at a quarter after Five.
Admittance in the Front Seats Two Shillings; and the Back Seats One.

Mr. Coningham will engage to fly through a hog-head of Fire upon two horses' backs without touching them, and for a single person will perform activity with any man in the world.*

† Mrs. Sampson was the first female equestrian performer.

About this period, the celebrated Hughes and Astley, having established themselves in St. George's Fields, the above once popular resort fell into disuse as a place for equestrian performances; but remained as a favourite tea-gardens for many years afterwards, until the ground at the back of the house was built over; from this period it continued as a public-house and wine-vaults, until the 6th of January, 1839, when, in consequence of a fire which destroyed two adjoining houses, the roof of the Three Hats was found so much damaged, that the entire building was condemned; and, accordingly, in April, 1839, the whole of this once far-famed favourite place of entertainment in the ancient village of Islington, was annihilated.—“Such is the mutability of human affairs!” as Bailie Mucklethrift says.

DOBNEY'S (D'AUBIGNY) GARDENS, CLERKENWELL.

THESE pleasant tea-gardens, with bowling-green, occupied the ground on which a group of houses is now erected, called Dobney's Place, near the bottom of Penton-street, and almost opposite to the Belvidere Tavern and Tea Gardens.

They were known, also, as the Jubilee Gardens, where boxes for refreshments were painted with different scenes from Shakespeare's plays, and not succeeding as well as the proprietor wished, he called in Price as an auxiliary. As the boxes encircled the spacious bowling-green, a circle was formed on it, and there was an amphitheatre immediately, without further trouble or expense. The following advertisement is copied from the Public Advertiser, Wednesday, 23d of April, 1767:—“Mr. Price's original feats of horsemanship (which he exhibited before their Majesties,) will be performed exactly at six o'clock, and continue every evening during the summer season, at the Prospect House, known by the name of Dobney's Bowling Green, where he has engaged a proper band of music for the better entertainment of those ladies and gentlemen who please to favour him with their company.”

Wildman exhibited his bees here, in June, 1772.

We are not aware at what period the above gardens ceased to be a place of amusement.

Horses were taught dancing and such like evolutions in England, as early as the thirteenth century; but the first mention we find of feats on horseback in this country, is in the Privy Purse expenses of King Henry VIII., from 1529 to 1532; wherein it says:—“Paid to one Dompe Peter Tremesin, *that dyd ryde two horses at once, by waye of rewarde, C coronas,*” (i.e.) 23*l.* 6*s.* 8*d.*

We have no mention of any other equestrian performer until the above-mentioned Johnson, who also performed at the Star and Garter, Chelsea, July, 1762.

About the period when Price and Sampson “shone forth in all their glory,” the no less celebrated Jacob Bates, an Englishman, was astonishing the good people of Germany with the varied number of his exploits. There is a folio print representing fourteen of his performances on the horse; engraved by G. P. Nusbiegal, and published at Nuremberg, 1766. In the back ground of which is represented a large field railed in, and his various performances on one, two, three, and four horses. Among the great crowd of spectators, are some princely and noble personages in carriages, by which it seems this species of entertainment must have been very attractive. We have no mention of his ever performing in England.

Coningham exhibited at the Mulberry Gardens, Burr-street, near Tower Hill, shortly after he left Dobney's Gardens.

The superior attractions of Hughes at his Riding-Horse Academy, in Blackfriars Road, (which he opened 23d of April, 1772,) and Astley, at his Academy at the foot of Westminster Bridge, (both of whom performed in the open air by day-light, if fine weather,) soon engrossed the whole of the public's attention, and became great favourites; to the exclusion of other artists.

Doubtless the present celebrated performer, Ducrow, bears away the palm of victory from all competitors who have hitherto appeared, in his complete mastery of that beautiful and noble animal, the horse, and in which art he has never given greater proof than in the present representation of the Curriculum, or Olympic Games, at Vauxhall Gardens. 2.

NOTES ON NATURAL HISTORY BOOKS.

13.—JESSE'S ANGLER'S RAMBLES.

“It is a melancholy truth, that the vices, evil passions, and cruelty of man, have been the chief cause of the miseries of the animal creation, who would otherwise have sported in happiness and enjoyment around him.”—(p. 233.)

Cruelty of Angling.

“PANGBOURN,” says Mr. Jesse, “is a place I can safely recommend to a brother of the angle, who may, like myself, be for adding the enjoyment of scenery to his sport. I say sport, though I have been found fault with for the term by some well-meaning persons, as if some degree of cruelty were attached to it. It is a fisherman's own fault if it be so. I never fish with a live bait, or with worms; and I am furnished with a large knife, having a small hammer at the end of it, with which I kill my fish the moment they are out of the water. It may be said that pain is inflicted on a fish the instant the hook strikes its mouth. I do not think that this is the case. It is either resistance or the sight of an object that alarms them, which occasions fish to show fear, and not from any actual pain they feel from the hook. This is well known to fishermen—

well as have taken it, and summer On two a large and on hooks, had been Sir Hu nations says, the cold-blo that hook is of the n a proof cannot that th played his escap take the had hap from ex proper fo or five h they ha and the effect th piquant of the s statement tend to which ha much qu deprived food for fish, when and spec sused th more act the rod. an anxiet from the do not c do not thi and good its advoc In our meaning for calling some degr selves to b third serie was expos that one of was to ex animals,— treat not with tende considered miseries of man”;—w which wou had they a

well as the fact of fish taking a bait while they have had a set of hooks in their mouth. I have given an instance of this in a large trout taken by Mr. Marshall, and another proof of it, amongst numerous others, occurred this summer in the Thames, near Kingston Bridge. On two consecutive days this summer, (1835,) a large barbel broke the tackle of a gentleman, and on the third day he caught it with two hooks, and the line attached to them, which had been previously lost, fixed to its mouth. Sir Humphry Davy has some curious observations on this subject in his *Salmonia*. He says, that 'the nervous system of fish, and cold-blooded animals in general, is less sensitive than that of warm-blooded animals.' The hook is *usually* fixed in the cartilaginous part of the mouth, where there are no nerves; and a proof that the sufferings of a hooked fish cannot be great is found in the circumstance, that though a trout has been hooked and played for some minutes, he will often, after his escape with the artificial fly in his mouth, take the natural fly, and feed as if nothing had happened; having apparently learnt, only from experiment, that the artificial fly is not proper food. And I have caught pikes with four or five hooks in their mouths, and tackle which they had broken only a few minutes before; and the hooks seemed to have had no other effect than that of serving as a sort of *sauce piquante*, urging them to seize another morsel of the same kind. To the accuracy of this statement I can bear testimony; and it may tend to do away with the charge of cruelty which has been brought against us. Indeed, I much question whether any animal which is deprived of life for the purpose of affording food for man, does not suffer more than the fish, when the latter at last is properly caught and speedily killed. At all events, I am persuaded that fish taken in nets, have to undergo more actual suffering than those caught by the rod. I have dwelt upon this subject from an anxiety I felt to rescue myself and others from the charge of enjoying a cruel sport. I do not consider it to be so. If it was, I do not think that so many excellent, *humane*, and good men would have been found amongst its advocates."

In our author's statement that some well-meaning persons have found fault with him for calling angling a *sport*, and have attached some degree of cruelty to it, we imagine ourselves to be alluded to, as in our *Notes* on his third series of *Gleanings in Natural History*, we exposed his inconsistency in pretending that one of his great aims in writing that work was to excite more kindly feelings towards animals,—that he thought we are bound "to treat not only dogs, but *every* animal with *tenderness and kindness*,"—and that he considered it "a sad reflection that the chief miseries of animals are inflicted on them by man";—while in the face of these observations, which would have done honour to Mr. Jesse, had they appeared sincere, he exhibited him-

self in the character of a wanton worryer and destroyer of animals, for such must he be, who, for mere *sport-sake*, angles and courses. (See *Mirror*, vol. xxvi. p. 290.) However, we are glad to find that Mr. Jesse adverts to our charge, which he is very mistaken in supposing can be removed by such flimsy and illogical arguments as those he has adduced. As the question of angling and other *sports* being attended with a cruel infliction of pain, is (at least in the opinion of humane persons,) one of some importance, we cannot pass it over, as we otherwise would do, for some theme more pleasant and instructive. Let us, then, examine the above observations of Mr. Jesse.

His remark, that it angling be condemnable as a cruel sport, it is the fisherman's own fault, or, in other words, that if a man be reproachable with cruelty, it is his own fault, is a plain truism. The circumstance of his never using a live bait, or worms, will not exempt him from the charge of cruelty to the fish he hooks with his dead bait. A thoroughly humane man would not engage in a sport, unless he felt quite *certain* that it was unattended with pain to any creature; so that our author's declaration, that he does not *think* that pain is inflicted on a fish the instant the hook strikes its mouth, is no apology for him. When a *doubt* exists on such a subject, the benefit of it ought to be in favour of humanity, or the forbearance from inflicting unnecessary pain,—a forbearance which to a man not requiring the fish for his support, but only in quest of amusement, can cost so little, for there are many recreations equally, if not more, healthy, certainly more instructive, and unattended with cruelty. His notion, that fish shew fear from, merely, either the resistance, or the sight of the object which alarms them, and not from any actual pain they feel, is a very poor one. He might use the same argument when hurting a dog or a cat, by pulling its tail,—yet who would coincide with him. The fact of fish taking a bait while they already have a set of hooks in their mouth, is not a proof of their then insensibility to the pain, for the fish may be in pain, and yet not have the sense to avoid the like danger,—or extreme hunger and the prospect of allaying it may tempt a second bite. Were Mr. Jesse a fish, without hands or other means of removing weapons that might penetrate and hurt him, and he had a hook sticking in his mouth, and he could not extricate it, would he not, when gnawed by hunger, seize another bait, even in spite of the hook. It would be a poor argument to say that a lion felt no pain, because, after having been hurt in the mouth by a huntsman, it, instead of being daunted, sprang upon him. Davy's observation, that "*the nervous system of fish, and other cold-blooded animals, is less sensitive than that of warm-blooded animals*," does not remove the idea that they feel pain, and can therefore be objects of cruelty; but it only implies that they do not feel pain *so severely as other animals*

do. There is, say these sages, no cruelty in hooking fish for mere pastime, because they don't feel *quite so much* pain as a cat would. Very logical, certainly. And how satisfying to be told that "the hook is *usually* fixed in the cartilaginous part of the mouth, where there are no nerves." But to get at that cartilaginous part does not the hook pierce through the skin or flesh that invests it, and who will swear that that skin or flesh has no nerves whatever! Would Yarrell, Jenyns, or any other ichthyologist? Even if they would, they would surely be too modest in their views than to assert that where there are no nerves, there can be no pain, for they will admit that there is much which is undreamt of in their philosophy. The next observations of Davy we pass by, as they are only similar to one by Jesse, already noticed and remarked on, but which he again refers to, by observing that it may tend to dispel the charge of cruelty which has been brought against anglers. His questioning whether any animal which is killed for the food of man, does not suffer more than the fish when properly caught, and speedily killed, is not to the point. For a butcher to kill an animal *for necessity* is one thing, and for a gentleman to go forth to kill animals for mere sport is another thing, and a very different one. If Mr. Jesse, or any other squire, needs a dish for his table, he should not be his own butcher, he should leave that to some servant, whose situation has rendered the sight and practice of slaughter familiar to him. Does our author cut the throats of his own pigs, wring the necks of his own fowls, or leave such operations to some one already accustomed to perform them? We do not perceive why this should not be as fashionable as for gentlemen to hunt and kill stags, imbrue their hands in the blood of game, and hook and kill fish. Even his suspicion that an animal killed expressly for the food of man, suffers *more* than a fish properly caught and speedily killed, carries with it a conviction, that fish so caught and killed *do* suffer. Then, how can he, and others, consistently with his advocacy of humanity to *every* animal, practice angling for mere sport, when he knows that they feel *some* degree of pain. The belief that they feel it, would be quite enough to induce a *thoroughly* humane man to desist from a *sport* attended with the infliction of it upon them. His persuasion, "that fish taken in nets have to undergo more actual suffering than those caught by the rod," even if correct, will be no apology for his inflicting, by way of sport, pain in a less degree than the poor and unthinking fisherman, who captures them without mutilation, and from the most justifiable motive, namely, that of supporting himself, and sending human food to market. Then Mr. Jesse says, that, as for angling being a cruel sport, he does "not consider it to be so." It is strange, that one who believes that fish feel pain in *some* degree, should not perceive that he who is the unnecessary cause of it, and for

mere sport, *must be cruel*. There is no one so blind, says the proverb, as he who *won't* see. He says, that if it were a cruel sport, he does "not think"—here is another *think*—"that so many excellent, *humane*, and good men, would have been found amongst its advocates." Now, of the excellence, humanity, and goodness of anglers, we cannot receive the assurance of one belonging to the class. Virtuous qualities the least likely to be possessed by classes of persons whose pursuits are the most contrary to the entertainment of such qualities, are strangely enough ascribed to them. We have often heard that there is honesty among thieves, and now Mr. Jesse tells us there is *humanity* among sporting anglers. Doubtless *they* must be humane, whose pleasure is at the highest when they know the bait is seized, the hook is fixed in the jaw, the captive struggles to be free, but in vain!

(To be continued.)

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MODE OF BURIAL AMONG THE GREEKS.

THE outward marks of respect are scarcely visible in their burial-grounds, little more being left to mark the place of interment than a row of stones, indicating the oblong form of the grave; but a pipe, or chimney, generally formed of wood or earthenware, rises a few inches above the ground, and communicates with the corpse beneath; and down this tube libations are poured by the friends of the deceased to the attendant spirit of the dead. The same practice prevailed among the ancient Greeks, and is to be traced in many of their tombs. The custom of hiring women to mourn with cries and howlings, is also retained by the modern Greeks at their funerals.—*Fellows' Asia Minor*.

Pouqueville, in his *Travels in the Morea*, &c., gives the following account of what was done during his residence in Greece:

"A codja-bachi of the town died in our vicinity, and the public prayers were ordered for repose of his soul. It was not sufficient that his wife and children, with relatives, proceeded to his grave, striking their face and bosom; but, as he was a man of power, the honour of his family required that the pomp of religion should be displayed in respect to his manes, and the most famous criers were put in requisition to attend the funeral. These criers were women, who arrived with a joyful countenance, in the hope of receiving a salary proportionate to the importance of their functions. They began by drinking off some bumpers of wine, and ascertaining the price they were to receive. They then inquired the name, qualities, and good actions of the codja-bachi, of which his relatives informed them, taking care to enlarge upon each circumstance. They now placed themselves round the coffin, and began to groan and murmur. Afterwards they cried in high

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accents, but gradually raised the voice till it had attained a high pitch. The substance of their lamentations was as follows:—“Oh! what a fine brave man! His ancestors were noble and illustrious. His father and grandfather were codja-bachis, and he was one himself. He might have been a prince, and who knows but what he might have restored the empire! He prayed like a saint; and never failed to burn incense before the image on holidays. Let us weep over him!” And then their cries recommenced. These lamentations continued for a length of time, and were repeated to every person who came to see the corpse. After the interment, at which the criers also attend, the whole family return to partake of a repast, when they eat and drink, and their grief is at an end.”

ANCIENT BRITISH NAVAL UNIFORM.

The following notice is the oldest record known, of a naval uniform in this country: it is extracted from a manuscript in the British Museum:—

“JAMES R.—James, by the Grace of God, of England, Scotland, France, and Ireland, Kinge, Defender of the Faith, etc. To our trustie and right well-beloved Counsellor Sir George Howmes, Knight, M^r of our greete wardrobe, and to the M^r of the same that hereafter for the tyme shal be, greetinge, Wee will and commande you ymediatlie vpon the sight hereof, to deliuer or cause to be deliuered vnto our well-beloved servants, John Austin, Thomas Grove, John Hankin, John Eliot, Roger Morice, and Thomas Tompson, six principall Maisters of o^r ships by vs appointed to that office, their p^{er}cells following for their Lynire coat, that is to saie, To eury of them two yards of fyne red cloth, at thirtene shillings and fower pence a yarde. Item, to eury of them two yards of velvet for gardinge the same coats, at twentie shillings the yarde. To eury of them ten ounces of silke lace for garnishing the same coats, at two shillings and fower pence the ounce. To eury of them two ounces of sowinge silke, at twentie pence the ounce. Item, to eury of them two yardes of passamayne lace, at fower pence the yarde.

Item, to eury of them two dozen of buttons of silke and golde, at two shillings and sixpence the dozen. Item, for imbroderinge of their coats with ships, roses, crownes, and o^r L^{res} I. R. richlie imbrodered wth Venice golde, silver, and silke, and wth spangles of siluer and silke, price the piece fower pounds. Item, to eury of them one yarde and a half of fustian for lyninge the bodies, at twelue pence the yarde. To eury of them two yardes and a quarter of bayes for the skirtes of their coats, at two shillings and sixpence the yarde. To eury of them for facing, half a yarde of taffatie, and to eury of them two-dozen of silke peynts wth siluer tags, and for makinge of eury

of the same coates thirtene shillings, fower pence. And also wee will and commande you, that on the Sixteenth day of March, against the feast of Easter, w^{ch} shal be in the year of o^r Lord God 1605: And so for that eury like daye w^{ch} hereafter shal happen eury year, you deliuer or cause to be deliuered vnto the saide John Awstyn, Thomas Grove, John Hankin, John Eliot, Roger Morrice, & Thomas Tomson, to eury of them for their lyveries the like p^{er}cells duringe their lives: And to eury one that shal succeed them in that office in like sorte as they have. And this o^r L^{res}, signed wth o^r owne hande, shal be yor sufficient warrante, dormant, and discharge in that behalf for the deliuey of the p^{er}misses in forme aforesaide. Given under o^r signal this sixt daye of Aprill, Anno dⁿⁱ 1604, And in the yeares of oure raigne of England, France, and Ireland, the Second, And of Scotlande the Seuen and Thirtieth.

“It may please yor Ma^{tie} to renewe this warrante for the lyueries of the six principall M^{res} of yor Highnes ships, the same being drawne verbatim wth the warrante signed by the late queen, w^{ch} by reason of her death is become void, and they denyed the havinge of their lyueries until it shal please yor Ma^{tie} to renewe the former warrante.

“NOTINGHAM.”

THEATRES IN RUSSIA.

A LETTER from St. Petersburg states, that the emperor has just issued an ordonnance relative to the *personnel* of the imperial theatres, and containing the following provisions:—First. The artists of these theatres are divided into three classes, the first of which comprise the chief *employés* and the artists charged with the principal parts of every line, the directors, maitres de chapelle, and directors of the orchestra, the painters of decorations, the directors of the costumes, and the principal machinists. The second class is to comprise the actors entrusted with second and third-rate parts, the masters of the wardrobe, the painters, sculptors, and inferior machinists, the leader of the musical bureaux, and the fencing-masters. The third class is to comprise the chorists of the opera and the ballets, the figurants, chorus-singers, and their leaders, copyists, and hair-dressers. Secondly.—The persons composing the first class, after ten years' service at the imperial theatres, are to have the rank of *employés* in the chancellery of the third class, and are to be eligible to civil employments. Thirdly.—The pupils of the imperial theatres are to have the same right, and are to be admissible to civil employments, but only after fifteen years' service. Should they quit the imperial theatres before that period, they will be assimilated to the persons comprised in the second and third classes.

AN OVERBEARING TEMPER.

NOTHING shows a greater abjectness of spirit than an overbearing temper appearing in a person's behaviour to inferiors. To insult or abuse those who dare not answer again, is as sure a mark of cowardice as it would be to attack with a drawn sword a woman or a child. And wherever you see a person given to insult his inferiors, you may assure yourself he will creep to his superiors; for the same baseness of mind will lead him to act the part of a bully to those who cannot resist, and of a coward to those who can. But though servants and other dependants may not have it in their power to retort in the same taste the injurious usage they receive from their superiors, they are sure to be even with them by the contempt they themselves have for them, and the character they spread abroad of them through the world. Upon the whole, the proper behaviour to inferiors is, to treat them with generosity and humanity; but by no means with familiarity on one hand, or insolence on the other.

The Gatherer.

July 14, 1766, a man, for a wager, crossed the Thames opposite Somerset House, in a butcher's tray.

Con.—Why is a thief like a philosopher?—Because he is given to fits of abstraction.—*Literary Gazette.*

The first toll we read of in England for mending the highways, was imposed in the reign of Edward III.; and was for repairing the road betwixt St. Giles's and Temple-bar.

The first Lord Mayor's show was in 1453; and Sir John Shaw was the first that held his feast at Guildhall, November 1501.

"*Nine Tailors make a Man.*"—This sentence, which had its origin in the grateful mind of one who had received his start in life from the charity of the craft, has now, from an ignorance of the circumstance, entirely lost its meaning. The term had its origin in the following manner. In 1742, an orphan beggar boy applied for alms at a fashionable tailor's shop in London, in which nine journeymen were employed. His interesting appearance opened the hearts of the benevolent tailors, who immediately contributed nine shillings for the relief of the little stranger. With this capital, our little hero purchased fruit, which he retailed at a profit. From this beginning, he rose to great wealth and distinction, and when he set up his carriage, he had painted on the panel, "Nine tailors made me a man."—*Boston Yankee Miscellany.*

One of the many superstitions, traditional in the Greek church, and which are perpetuated by the priests, themselves the least informed among the people, is that of not following the trade of a blacksmith; and the reason given for this observance, is, that a blacksmith made the nails used at the Crucifixion, and

that, having made more than were required, he and his craft were cursed.

Butter was unknown to the Greeks; they have no word which expresses an idea of it.—*Beloe's Herodotus.*

The Mammoth.—At the last meeting of the Bristol Philosophical Society, Dr. Fairbrother exhibited the tusk of a mammoth, which had been found on the line of the Great Western Railway, near the spot where the city boundary crosses the line. The tusk was found in the lower part of the gravel. Its length is about five feet and a half, its circumference varying from twenty-one to ten inches. It is curved in a form nearly circular, and occupies an arc of about 140 degrees. Mr. Stutchbury supposes it to be a part only of the original tusk, which was probably nine feet in length. About two years ago, a part of a tusk and a tooth were found in the gravel overlying the "New Red Sandstone," while forming the foundation on which the buildings of the Cotton Factory are erected. The former is slightly curved, about three feet long, about fifteen inches in its greatest circumference, and tapers off to the extremity. The complete tusk was probably nearly five in length, the missing portion being the end inserted into the cranium. It belonged to a species more nearly resembling the existing elephant, than that which possessed the highly curved tusk. The enamel plates of the tooth indicate its analogy to the Asiatic rather than the African elephant.

Good wine is a cordial, a good cordial, a fine stomachic, and, taken at its proper season, invigorates mind and body, and gives life an additional charm. There can be found no substitutes for the fermented liquors, that can enable man to sustain the mental and bodily labour which the artificial habits of society so constantly demand. Temperance and moderation are virtues essential to our happiness, but a total abstinence from the enjoyments which the bounteous hand of Nature has provided, is as unwise as it is ungrateful. If, on the one hand, disease and sorrow attend the abuse of alcoholic liquors, innocent gaiety, additional strength and power of mind, and an increased capability of encountering the ever-varying agitation of life, are amongst the many good results which spring from a well-regulated diet, in which the alcoholic preparations bear their just proportion and adaptation.—*Dr. Sigmund.*

Blind Angler.—There is at present residing near Milnthorpe, in this county, an old man named Williamson, who has been completely blind for some years. This veteran may be seen almost daily fishing with the artificial fly at the river Beela, and on Tuesday week was noticed by several persons lauding a fish in beautiful style, which proved to be a mott, weighing about 2lb.—*Westmoreland Gazette.*

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